DOCUMENT RESUME

ED 236 319 CE 037 195

AUTHOR	Koschmann, Nancy Lee; And Others
TITLE	Working with Refugees: A Manual for Paraprofessionals. Volume I: Introduction to Refugee Resettlement Work.
INSTITUTION	Travelers Aid/Immigrants Service of Metropolitan Chicago, IL.
SPONS AGENCY	Illinois State Dept. of Public Aid, Springfield.
PUB DATE	Jun 81
NOTE	82p.; For related documents, see CE 037 196-197.
PUB TYPE	Guides - Classroom Use - Materials (For Learner) (051)
EDRS PRICE	MF01/PC04 Plus Postage
DESCRIPTORS	Adjustment (to Environment); Behavior; Behavioral Objectives; Counseling; *Counseling Techniques; Counselor Role; *Counselor Training; *Cross Cultural Training; Cultural Awareness; Cultural Context; Interpersonal Competence; Job Skills; Legal Problems; Paraprofessional Personnel; *Refugees; Social Work; *Social Workers
IDENTIFIERS	Sponsors

ABSTRACT

This staff training manual, the first volume of a three-volume set of materials for use in training paraprofessional refugee workers, provides an introduction to working with refugees. Covered in the individual units are the following topics: the cultural assumptions of social work, culture and behavior, the process of cultural adjustment, beginning counseling skills, helping refugees to adjust, sources of human action, working with sponsors, and an overview of legal issues affecting refugees. Each unit contains a list of objectives and instructional text that may include some or all of the following: checklists, self-assessment instruments, study questions, skill lists, and case studies. (MN)

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WORKING WITH REFUGEES: A MANUAL FOR PARAPROFESSIONALS

VOLUME I: INTRODUCTION TO REFUGEE RESETTLEMENT WORK

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June, 1981

This manual has been made possible by U.S. Department of Health and Human Services funding through a grant from the Illinois Department of Public Aid

PREFACE

This three volume set of training manuals is intended primarily for the professional development of bilingual, bicultural refugee workers who lack formal training in social services. The manuals are the offspring of the two-leveled training classes we have provided to paraprofessional staff of agencies in Chicago during the past three years. Since these manuals grew out of structured training classes they are ideally suited for classroom use; that is, for use in a setting which allows for a group of trainees to share ideas, to screen films, to participate in exercises (including role-playing) and to benefit from the counsel of a teacher familiar with the course material and the field of refugee social services. However, though a weekly seminar format is ideal, we believe the manuals can also be useful as teaching guides or accompanying texts for agency in-service sessions, as orientation material for new workers, or as a course of self study. Whatever the format, the manuals will be most effective when their content is widely discussed by the workers with each other and with their supervisors.

We should also point out that because the great majority of the refugees resettled by our agency, Travelers Aid/Immigrants Service of Metropolitan Chicago, have come from Southeast Asia, most of our examples concern workers and clients from Cambodia, Laos, and Vietnam. But we believe these manuals will work equally well for people involved in the resettlement of refugees (and to a lesser extent, immigrants) from Haiti, Cuba, Africa, and other cultures, for the issues in refugee adjustment and social services are basically the same whatever the group.

The first volume is an introduction to working with refugees. Topics include accountability, confidentiality, and an overview of the special needs of refugees as clients. The second volume is a review of the life cycle and mental health and mental illness, with a focus on the unique challenges and pressures of being a refugee. This section is a condensation of the material social science majors are exposed to in upper-division undergraduate

psychology, sociology, and social work courses. An understanding of the issues covered in the first two volumes is a prerequisite for the third volume, which as its name explains, is an introduction to interviewing and counseling skills. This volume is intended not to turn paraprofessionals instantly into mental health professionals, but rather to present interviewing and listening skills useful to all levels of social service providors and to prepare and encourage the most talented and interested students to pursue a career as a social service professional. For the time being, in most parts of the country most refugees are dependent on their paraprofessional bicultural workers to meet a wide range of their needs including legal aid, and individual and family emotional crises. These manuals are designed to enhance the worker's ability to respond to these needs while stressing the importance of referral and knowing one's limitations.

We'd like to acknowledge the contributions of Sandra Young Fried and Tina Birnbaum, both of Travelers Aid, and of Larry Adkison of the law firm of Adkison and Eliot for the chapters they wrote for the manual. And we have a special feeling of warmth and gratitude to Margaret Vodvarka, who has been much more to us than our typist, and to Toby Gordon who has been much more than our editor.

Our greatest debt is owed to the workers who have attended our training classes these past three years. These trainees, who come from many cultures, all have had the kindness and tact to let us play the role of teacher when in fact it is we, the Americans, who all along have had the most to learn. These manuals, like our training classes, are only really of value when workers from another culture combine our American perspectives with their own rich cultural tradition. We place the real creative responsibility on our readers to take from these manuals what is useful, to sort out our errors and cultural biases, and to draw on their knowledge of their peoples and their cultures to produce new syntheses which can enrich us all.

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I THE CULTURAL ASSUMPTIONS OF SOCIAL WORK

Objectives:

(1) Provide an orientation to roles performed by social service workers

(2) Call attention to the responsibilities of determining who needs help, and how this applies to resettlement and refugee work

(3) Discuss cultural assumptions of helpers and the helped, the helping relationship, expectations, etc.

(4) Introduce the concept of professional accountability

Before we begin our discussion of culture and social services, take about ten or fifteen minutes to finish the sentences below:

In my country, if a husband or wife is unhappy about something, they_____

_____

The best person to ask for help is_____

If my child got into trouble, I would_____

_____

If a family does not have enough money_____

_____

If a person is very depressed_____

_____

Mental illness is_____

_____

When we talk about social services, we mean_____

_____

A helper is_____

Our clients expect us (helpers) to_____

_____

What kind of assumptions do we hold about helpers, helping, and people who need help?

WHO IS A HELPER?

Each culture has its own rules or guidelines for deciding who is a helper. For instance, in the United States if a husband and wife are having problems, they usually go to a clergyman, a family counselor, or a good friend. What does a Southeast Asian couple usually do?

WHEN IS HELP GIVEN?

Each culture has general rules about when help is given. For instance, if you know a neighbor is having trouble, is it acceptable to step in to help? In the United States, the law says that if you know someone is abusing their child, you must report them to the police. But in Japan, a child is seen as private property and it is very difficult to interfere with the way a parent raises his child.

Some societies allow the government to decide when help should be given. Congress has declared refugees - but not immigrants - to be eligible for financial aid (public assistance). States have health regulations and provide minimal free preventive care, such as innoculations for school children, and federal Public Health Service personnel often visit homes to determine the needs of certain families.

In one way, this can be seen as interference in one's personal life, while in another way it can be seen as an attempt by society to assure everyone of a decent standard of living.

WHAT KIND OF HELP IS GIVEN?

Each culture also has different guidelines for deciding what kind of help is given. For instance, counseling (talking things out and trying to solve problems in a rational way) is very common in the United States, but not in some other countries. In Korea, a social worker might be happy to find an apartment for someone, but in Canada the social worker would try to teach the client how to find an apartment, expecting the client to do it himself.

WHO DECIDES?

Another difficult problem is who decides what kind of help is needed. In some societies, the social status distinctions between people are so clear and separate that certain persons are seen by everyone to have more wisdom and authority than others. In that case, the authority figure - maybe a priest or a teacher - will be expected to make the decisions about what is necessary. In other countries, such as the United States, where the idea of equality among people is very strong, it is thought that all people should make their own decisions, even when they are depressed, sick, or in need of help. Since every person is considered potentially able to make his own decisions, the social worker or helper will try to determine the kind of help the client wants, and then will discuss it with him. Of course, there are times in the United States when someone will make a strong suggestion based on experience and training, but ultimately the responsibility for accepting the suggestion and carrying it out falls on the client or patient.

WHAT KIND OF HELPERS ARE THERE?

Each culture sees a helper in different ways. Sometimes there are different kinds of helpers, and sometimes one kind of helper can do many things. The status (social report) of the helper is very important: it determines who goes into the helping professions and why, and whether the person consulting the helper feels comfortable about asking for help.

There are many kinds of helpers, and some of them are more respected than others. Since helpers who are connected to the supernatural world (religious helpers) are highly respected in almost every culture, asking for help from a priest, minister, or shaman is usually easier and more acceptable than asking for help from someone else. In most cultures, the religious helper plays many roles and performs many functions: he can settle disputes, teach young people how to behave, cure illness, and relieve emotional problems and worries. Helpers who are connected to the mundane, everyday world of bureaucracy and human rules are not as highly respected, and thus people do not always expect them to be very helpful. Although they are often consulted as a "last resort," this kind of helper can win a client's trust and faith by providing effective help. Once he does that, he will be consulted again and recommended to others.

Since education is usually highly respected, helpers who have advanced degrees, such as doctors (M.D.), psychiatrists (M.S. plus special training in psychiatry and mental illness), psychologists (Ph.D. or M.A.) and social workers (M.A. or M.S.W.), are also popular helpers. For instance, in the United States, a person who can afford it will usually go to a private helper (such as one of the above) rather than go to a "public" or state worker. The public social service provider is often seen as a representative of the 'welfare system' which is considered by some to be primarily for the poor, sick, uneducated, or lower-class person. Of course, this is not necessarily true, but it is a common social belief that we must remember when dealing with our clients.

HOW DO PEOPLE FEEL ABOUT BEING HELPED?

Asking for help may be more or less difficult depending on the culture and background of the client. Some societies stress the concept of independence and self-sufficiency, while others see dependency as a natural condition of social life. Because it is usually difficult for people to ask for help, we must be careful to treat every client with respect and in such a way that

we help increase his self-esteem. This is particularly true if the client sees himself as a "welfare case," unable or perhaps not worthy enough to go to a "private" helper.

For some people, asking for help or "admitting" to a problem which they cannot solve is seen as a personal failure. If we can help each client to realize that most of us have difficulties from time to time and that this does not mean that we are "inferior" or less adequate human beings, we can begin to replenish the client's necessary supply of self-respect. As helpers, we must remember that people who are in trouble, are poor or sick, or lack education are so because of social conditions, the circumstances into which they were born, or the body they genetically inherited. Of course, some of our clients will believe they are suffering now because of sins in their past lives. Nevertheless, if we can help them realize that everyone, by nature of being human, is imperfect and fully capable of mistakes, and that what they are able to do from this point forward is what counts now, then we can make them feel positive about asking for and receiving help.

Now go back to the sentences which you completed at the first of this lesson. Can you see where your culture and background has helped shape your ideas and opinions about helpers, helping, and being helped?

Although each culture or ethnic group may differ in regards to certain assumptions about helpers, helping, and people being helped, there are also certain characteristics which are shared by helpers and helping situations around the world. These are important to recognize, for they represent minimum, universal expectations of both helpers and the helped.

naming, labeling, or articulating a problem or illness
so that it can be objectified (separated from the self)
and therefore treated

identifying a cause by name and thus explaining the difficulty in culturally meaningful terms so that the difficulty is no longer a strange and frightening anomoly, but part of the natural order of things and therefore subject to control

possession by the helper of certain culturally determined qualities which legitimize his role and establish credibility

- personal qualities, attitudes, and characteristics
- professional skills and helping techniques (psychoanalysis, acupuncture, talking with spirits, etc.)
- "the trappings of office" (easily recognized signs of legitimacy, such as clothing, degrees or certificates, manner of speech, physical surroundings, etc.)

desire for help or willingness to cooperate on the part of the client

shared assumptions, expectations, and beliefs about the helping process between helper and client

WHAT IS THE AMERICAN VIEW OF A HELPER?

Because we are working with American co-workers and within the American social service delivery system, it is important for us to understand and begin to share some of the assumptions and expectations of this helping situation.

First, the roles played by the Western social service worker or provider are numerous:

supporting people when they are upset, confused or overwhelmed by feelings and situations

teaching people how to understand their situation, how to function more effectively, and how to take advantage of the benefits society offers

acting as a doer - someone who gets things done and helps people reach the goals they have chosen

being a therapist who can help people learn new and better behaviors, and discover useful things about themselves

being a community mental health practitioner, not so much as an organizer but rather as an initiator and resource person

advocating for people, especially when the people do not have anyone else

acting as a social change agent - someone who consciously strives toward making the world a better place for all people

Second, in order to meet these roles, you will need:

knowledge about your community and how it works

laws, policies, and regulations which affect the work you are doing

helping skills

personal qualities which will enhance your ability to relate to people

basic knowledge about human behavior and motivation

The first two you should be acquiring through special workshops and your own investigation. The last three will be the focus of this course.

Thirdly, American social service providers are very concerned about what we

call "professional accountability." As helpers, we are accountable (responsible) to our clients, our co-workers, our agency, our society, and finally, to ourselves.

We have responsibility to our clients which includes:

keeping good notes to provide good services

making a record of services and needs so someone else can take over if we are not there

keeping appointments, being on time, and doing what we say we will do

treating our clients with respect and care

keeping in mind the good of the client at all times

developing new skills and improving old ones

maintaining confidentiality

We have responsibility to our co-workers and agency which includes:

carrying out our work in such a way that it is compatible with the overall good of society

dispensing and using funds according to guidelines

cooperating with similar efforts to avoid duplication of services

Finally, we have a responsibility to ourselves and our families (which is inseparably related to the responsibilities listed above):

taking care of ourselves in such a way (emotionally, recreationally, socially, medically, and educationally) that we stay happy, healthy, and as unstressed as possible; in other words, so that we stay in condition to provide sensitive and effective services

II CULTURE AND BEHAVIOR

Objectives:

(1) Provide a framework for discussions on the way culture impinges on behavior and thinking of both client and worker

(2) Present an overview of the theories in the intercultural communication field and how they might relate to cross-cultural social service

(3) Discuss the meaning of culture, concepts of cultural identity, and the need to interpret and make meaningful our environment and experiences

(4) Recognize our own cultural influences and identity

THE CONCEPT OF CULTURE

Cultures are sets of rules, norms, and beliefs shared by a group of people. These rules, norms, and beliefs are concerned with how members of the culture should behave toward others, communicate with one another, and think about themselves and their world.

Culture gives us our sense of what is right and wrong, good and bad, masculine and feminine, desirable and disgusting, and even what's real and unreal. What is considered delicious in one culture (fish sauce) may be considered repugnant in another; what is considered immodest in one country (women showing their legs) may be absolutely lewd in another or high fashion in still another. What in one country is a sign of mental illness (seeing spirits) may be a sign of godliness in another, and a common everyday occurence in a third.

WHERE DOES CULTURE COME FROM?

Each culture has its own history. We don't know for sure how cultures get started. Probably, people living near each other slowly work out a common language, some common ideas about how to do things, and some rules about how to get along with each other. Cultures continue to slowly evolve and change.

One reason cultures are different may be due to climate. Different climates have distinct plants and animals and special problems (too cold, too much sun, fertile land, no water, etc.). People had to develop different solutions in order to survive. Cultures usually make sense; they "match" the conditions in which people live. Because these conditions are always changing, cultures are always changing too. Cultures never stay the same.

We can also give another answer to "where does culture come from?" by considering how a child "gets" his culture. In each generation, culture is passed along to children by parents and other adults, such as priests,

teachers, or relatives. Children are taught what to do and what not to do in various situations; they are taught how to do certain things and which things are worth doing; they are taught what to like, what to think is beautiful, and what to be afraid of.

Children who are raised a certain way and taught certain things, grow up to be different from people raised in other ways and taught other things. Culture continues because parents in the same culture share ideas about how and what to teach. One thing parents teach children directly and indirectly is how to raise children, and this ensures that culture continues from one generation to the next.

Cultural change occurs when other adults in the child's life teach different things, sometimes in different ways, to the child. If the child's life is relatively constricted to the same group of people, such as in a rural village, there will be less rapid cultural change than living in a city where he is exposed to people from all over the world with many different ideas.

CULTURE AND THE SELF

Because culture is learned at a very early age, and because as we grow up we are flooded with our culture's beliefs, values, and ways of doing and thinking, culture becomes an essential part of ourselves. Our sense of who we are is tied to our cultural identity. Even if we don't like things about our culture, it is hard to change. It is impossible for us to separate ourselves as individuals from ourselves as Americans or Cambodians or Mexicans.

For this reason, when people move from one culture to another they are under considerable strain. It is hard to change our cultural beliefs and to give up our original cultural values and customs, because to do so is to give up part of ourselves: we would have to change our ideas about who we are! We

should not expect people to be able to change and adjust very easily. People must work hard to learn to be comfortable in their new culture, while retaining their old.

CROSS-CULTURAL COMMUNICATION SKILLS ARE ESSENTIAL FOR THE INTERCULTURAL WORKER

Whenever people communicate, one person (the sender) has a message which he sends to the other (the receiver) by choosing a word of symbol he thinks will convey his intended meaning best. The receiver must "decode" the message to find out what it means.

In any communication something is lost, because no words, gestures, or signs are ever perfect copies of our inner feelings or thoughts. But in cross-cultural communication, things are even more difficult!

Basic assumptions about the world are not shared:

(Recently an American woman complained to her Vietnamese friend that she had to manage all the money and arrangements to buy a new house. The Vietnamese friend failed to understand or even recognize the American woman's frustration with her husband since Vietnamese women are expected to take care of such matters and would be insulted if their husbands tried to take over those duties.)

Values are not indentical:

(Cambodians value controlling their emotions in public. An American hearing a Cambodian man describe the killing of his family was shocked and confused by the calm way he toid his tragic story.)

Beliefs about reality are different:

(Many Hmong believe bad dreams are the result of spirits. Many Americans believe bad dreams result from unconscious conflicts.)

NOISE PROBLEMS IN INTERCULTURAL COMMUNICATIONS

Think how hard it is to listen on a phone with static, or to carry on a serious conversation on a street corner amidst the noise of traffic. There is another kind of "noise problem" as well which often interferes with our communication: we are confused and distracted when we talk with someone who is ignoring our cultural customs. For instance, could you carry on a professional conversation with your co-worker if he or she came to the office dressed in a bathing suit? Of course, that is an extreme example, but the problem is real. Because cultures differ about things like the distance between conversing people, the amount of eye contact, the degree of physical touching, or even what topics are considered appropriate, we often find it difficult to communicate.

Westerners find it uncomfortable to converse with Arabs because Arabs tend to stand much closer than Westerners do. People from Latin cultures tend to touch more often, and some American males find such conversations very difficult. Americans, on the other hand, feel there is something dishonest about not looking people in the eye when they speak and can't understand why Asians often seem to avoid eye contact. Many a foreigner has offended an American by asking how much rent he pays or what his weekly groceries cost; the foreigner, who needs this information in order to evaluate his own expenses, cannot understand the American's reluctance to talk openly about money matters.

Just for fun, take a few minutes for a conversation with your neighbor. One of you choose a behavior from List A and the other a behavior from List B. This will give you an opportunity to explore your natural reaction to "noise" and also to see how difficult it is to do something which is not your custom (but which you might be trying to do in order to make the other person more comfortable).

List A	List B
maintain constant eye contact	look down at the floor constantly
touch the other person often	never answer a question positively or negatively
move to within two feet of the other	point to your nose when you say I or me
ask questions about money	giggle after each sentence

As caseworkers, we need to be sensitive to why we are distracted in a cross-cultural conversation and to learn to overlook "noise problems."

How can we communicate effectively with people from other cultures and different backgrounds? Practice the skills below:

1. Listen carefully.

2. Check you perceptions - think: Is this what he means? Am I picking up the right verbal and non-verbal clues?

3. Seek feedback. Ask questions. Request information.

4. Resist making judgements:

   (a) you may be wrong

   (b) good workers are not judgemental

5. Cultivate self-awareness. Know yourself well enough to understand your reactions and how to overcome them.

6. Take some risks to develop trust.

WHAT ARE THE IMPLICATIONS OF CULTURE FOR THE HUMAN SERVICE PROVIDER?

1. The worker-client relationship

As we discussed in the first lesson, culture influences who we see as appropriate helpers, who is expected to make decisions, and what kind of services should be offered.

Culture also affects the kind of relationship the client and the worker will have. For instance, since it is culturally more appropriate for many Asians to go to a family member for help, acting the role of an older uncle (including accepting the name) will facilitate the helping process with some refugees. Like it or not, the sex of the counselor will affect the helping process, and it may be difficult for male workers to carry out certain tasks just as it will be unviable for women workers to do other things.

2. The worker-supervisor relationship

Culture affects the way bosses and employees relate to one another, and this includes workers and supervisors. In some cultures, there is considerable socializing between supervisors and supervisees, while in other countries the relationship is very formal. In the United States, the expectation is for an open, relaxed relationship with free expression, discussion, and even disagreement.

Culture also shapes our expectations about work and our idea of what it means to be an employee; this affects how much effort and time we put into the job and what we expect the agency to do for us. Many Southeast Asians are surprised at the relatively cool attitude of American employers toward employees and at the strict adherance to rules (amount of leave, length of coffee breaks, etc.) demanded by superiors.

3. The worker's role as intercultural mediator

The worker must play the role of mediator between the client and American culture, and thus must offer education and orientation as well as specific explanation and interpretations. In his role as advocate for the client, the worker often has to interpret the client's situation to a supervisor, landlord, or bureaucratic official.

The worker will often be called upon to facilitate intercultural interactions in school settings, the neighborhood, policy-making sessions, etc.

And sometimes the worker will even be called upon to mediate culturally - explain new ideas, customs, or values - within a family (or marriage) when one or more of the members seem to be acculturating more rapidly than others.

4. Culture also affects the definition of the problem

An American caseworker visited a Vietnamese family who had a fourteen-year-old girl and an eighteen-year-old boy. The girl complained that her brother hit her for staying out late with boys. Her brother said he was only protecting the family's honor since his father "is just an old fool who won't take responsibility for his daughter's behavior." The American caseworker decided the most serious problem was the boy hitting his sister. A Vietnamese caseworker disagreed, deciding the most serious problem was the boy's disrespect for his father.

III THE PROCESS OF CULTURAL ADJUSTMENT

Objectives: (1) Present the reasons for and stages of culture shock

(2) Consider the possible alternative modes of adjustment in light of maximizing human potential and satisfaction

(3) Provide the trainees themselves with some conceptual tools to describe and understand their own experiences

Culture shock is the term used to describe the strong and often uncomfortable emotional reactions an individual has when he enters a new environment or culture. If one is going to relate to others, either socially or in order to accomplish something, he must, obviously, be able to communicate. Not being able to read the "signs" in the new culture means that the person literally doesn't know what is going on; he can't make sense of the world around him. Human beings are social animals, and very often our survival (both mentally and physically) depends on our ability to cooperate interdependently with others. Unless we can understand the situation ("read" the situation) and communicate with those around us, we might as well be alone.

Finding oneself in the middle of a new culture leads to disorientation, a sense of inadequacy, a feeling of isolation and helplessness. These are very bad feelings! We are disoriented because we can't understand what is happening and because of that, we don't know how to act, what to say, or what to do. We can't communicate very well with anyone to find out what is going on or what we are supposed to do. Feeling alone, we also begin to feel rather helpless; not only do we sense that help from others won't be forthcoming but we also begin to see that we are not very effective or capable in this new culture. A vague sense of inadequacy overtakes us, and little by little what self-esteem we had begins to erode.

The fact is, this new culture makes us feel very bad about ourselves. But once we learn how to read this new culture's "signs" and begin to understand what is going on, we begin to see ourselves as effective, useful human beings again. We begin to feel better about ourselves.

FOUR BASIC RESPONSES TO CULTURE SHOCK

People respond in different ways to a new culture. Often the same individual will display different responses at different times and in different situations. On the next page are four basic reactions to a new culture:

1. Fight

The individual fights against the new culture because it threatens his self-esteem, his values, and his ability to be effective; he is critical and hostile to the country, the customs, and the people.

2. Flight

The individual stays away from the new culture as much as possible, communing only with members of his same ethnic group; rather than chance any confusion or conflict, he fortifies himself with the familiar.

3. Going native

The individual has difficulty dealing with conflict and choices, so he opts to assimilate as fast as possible in order to avoid any prolonged discomfort; this is the person who becomes more American than an American because he apes outer realities without understanding the inner meanings.

4. Adaptation

The individual has a healthy tolerance for some discomfort and confusion and tries to understand the communications (verbal and nonverbal) he receives from the new culture; he tries to act in ways that will make social relations smooth and his goals attainable.

It is extremely difficult to move from one culture to another. Even under the best of conditions, when one chooses to go to a new country and has the time, money, and energy to prepare reasonably well for the trip and the new life, there are times of doubt, depression, and economic setback. But for the refugee (and occasional "forced immigrant") who had no choice, whose only chance of survival lay in flight, and to whom the new country is really an

unknown, resettlement can seem an overwhelming, even impossible, task. Some newcomers bring with them loved ones, skills, a prepared vocation, beloved artifacts, and considerable hope. Most refugees arrive with nothing except a huge sense of loss; some do not even make it with families intact. Thus it is natural that they may need more than just a little help when they arrive.

The reactions people have when faced with a new culture may also be categorized in psychological terms.

Many people, if unafraid, respond to new things with interest, especially in the beginning. Some reject new things because they are threatened, frightened, or disgusted. New things may cause us to question our values, or they may be things we have been taught by our culture to regard as bad, ugly, or crazy. Other people, when faced with what seems to be an impossible situation, regress or become more childlike and dependent on others. This usually passes as they begin to understand the situation and figure out how to deal with it. Most people like a challenge and will try in some ways to master a new situation. Exploration and mastery are characteristics of living beings, and if a situation is not frightening, an attempt at mastery is the usual response after initial interest. Finally, most people eventually adjust to a new situation; in other words, the person no longer acts as if there was anything strange about the situation, it no longer seems new.

Culture shock, as a stage in the process of adjustment, can last from several weeks to a year.

WHAT IF A PERSON HAS A SEVERE CULTURE SHOCK REACTION?

Most of the refugees who recently have come to this country are determined, strong people. But even the strongest person has a breaking point, and depending on the person's past experiences, ways of dealing with stress, and the current situation, it is possible that a client may have such a strong culture shock reaction that he needs your help or even more skilled psychological intervention.

The most common symptoms of severe culture shock are:

disorientation
unusual fatigue
extreme mood swings
crying easily or laughing inappropriately
constant feelings of irritation and annoyance
general nervousness and restlessness
fearfulness, anxiety, and withdrawal
inappropriate level of distress over small matters (bugs, lack of a particular food, taste of the water, etc.)
antagonism or suspicion toward members of the new culture

The danger is not so much in the existence of the symptoms but in the degree and persistence of the reaction. We should always be on the lookout for the minority of refugees whose fatigue and withdrawal turn into real depression, or whose restlessness and irritation are replaced by aggressive behavior or habitual drinking, or whose unrealistic suspicions toward Americans begin to border on paranoia. Depression, antisocial behavior or acting out, and paranoia are the most common mental disorders seen among immigrants and refugees.

SUCCESSFUL ADJUSTMENT: THE GOAL OF RESETTLEMENT

You are supposed to be helping the refugees adjust. But what exactly do we mean by "successful adjustment"? Like so many other vague psychological terms, this is a very difficult one to define.

One way of defining adjustment is to eliminate what it is not. It is not acculturation - that is, becoming like the dominant culture in terms of its values, attitudes, and behaviors; it is not assimilation - which means that the dominant culture absorbs the former subgroup. Adjustment suggests that the newly arrived person begins to feel comfortable in his new surroundings, is not haunted by undue mental anxiety or overwhelming homesickness, feels generally good about himself in relation to the new world around him, and is able to meet his needs and accomplish his desired goals.

ALTERNATIVE STYLES OF ADJUSTMENT

1. Encapsulation

   Here the new person stays only with his own people, seldom venturing out of the ethnic community to the world beyond. It is possible that some people, especially the elderly, will be able to meet their minimum needs within the ethnic community.

2. Situational adjustment

   The person feels comfortable going from old culture situations to new culture situations and is able to act appropriately in both.

3. Developmental adaptation

   The person is increasingly tolerant, appreciative, and acceptive of both old and new sets of values.

4. Instrumental adjustment

   The person is able to adjust primarily in the professional sphere but his personal life is kept somewhat separate.

5. Acculturation

   The person adopts American ways and values and attempts to live his life as a "typical American."

HOW CAN WE AS HUMAN SERVICE WORKERS AND RESETTLEMENT WORKERS HELP OUR CLIENTS TO ADJUST?

There are several things to keep in mind as we work with refugees and immigrants to ease the adjustment process.

1. If the cultural distance between the refugee (or new immigrant) and the host country is too great, a satisfactory adjustment will be difficult. We can help bridge the gap with explanations and information. A sound orientation program should be a basic concern; the orientation should include both personalized information giving and group sessions to encourage social support. It is also helpful to point out to newcomers the similarities between cultures and the universal nature of human needs, feelings, and desires. The less "other" we can help people feel, the more likely they will adjust.

2. Carefully assess the client's coping resources. He may have a very supportive family, or he may have special skills or knowledge which can help him get a job. On the other hand, he may have a history of problems, even in his old culture, and therefore the help he needs is broader than just ameliorating resettlement stress or culture shock.

3. It is useful to determine the individual's personal and cultural response to stress. For instance, does the client withdraw when he is upset, or does he turn to drinking? Does he belong to a culture where stress is expressed by psychosomatic symptoms such as stomachaches or headaches?

4. The refugee or immigrant client must be motivated to settle into life in this country. Several things about motivation should be remembered:

   (a) the client may be psychologically exhausted from his experience and may need time to recover his energy.

(b) Motivation is generally strongest in the first months and years, and therefore this is the most important period for language training, acquisition of new skills through on-the-job training or vocational programs, and learning about American ways. Some research has indicated that after four years, there is little upward movement vocationally, socially or educationally for most immigrants.

(c) People often work toward goals better when they are part of a group. Sometimes the family is sufficient to help encourage and motivate the client; sometimes a community effort is most effective. Feeling part of a community or group which provides mutual help and support is very important to a newcomer. As workers concerned with the mental health of our clients, we must also remember that at first the ethnic community probably offers the only opportunity to meet social and achievement needs for most refugees.

5. Finally, we must remember that as long as the client is rewarded for his attempts to adjust and get along in this country, he will keep trying. But, if he has too many or even one very severe negative experience, he may give up. Like a good "parent," you may want to "protect" the client a bit at first by smoothing things along (going with him to Public Aid, informing his school that he will be coming, being sure he has the right phone numbers in case he gets lost); but like a good parent you also want to let him experience the joy and satisfaction of self-sufficiency. It is important to prepare the client for his interactions with Americans and the American environment so that he will receive positive feedback from the people he encounters.

IV BEGINNING CASEWORK SKILLS

Objectives: (1) Discuss the need to develop a positive relationship to clients

(2) Stress the importance of "self-awareness" in casework

(3) Introduce a systematic, problem-solving approach to casework

All people deserve effective, highly-skilled social services, and refugees are no exception. Because we take pride in our jobs and feel responsible to the people we are serving, we must take the time - and expend the energy - necessary to acquire the skills and knowledge in our field.

The three areas on which we need to concentrate are:

1. the relationship we establish with our clients

2. the actual helping process, or "case procedures"

3. an understanding of human motivation

Although we will talk about them separately, these areas overlap with one another; competency in one is impossible without competency in the others. We will cover the first two areas in this lesson and the third area in the next lesson.

A POSITIVE RELATIONSHIP BETWEEN THE WORKER AND CLIENT IS NECESSARY IF ANY HELPING IS TO TAKE PLACE

The client must trust the worker and sense that he is sincerely interested in his problems and welfare; he must feel that the worker is trying to understand his situation and perspective; and most importantly, he must believe that he is accepted and respected by the worker.

The worker will be able to build this kind of relationship with the client if he cultivates and expresses these basic human qualities:

warmth
empathy
desire to understand
sincere concern for others
honesty
respect for the dignity of others
acceptance of others

One of the most important factors in building a good relationship with the client is our ability to know and understand ourselves. We need to know our own biases and needs, and not let them get in the way of helping our client. If we recognize that our values and attitudes are culturally formed and therefore not necessarily right for anyone else, we can be tolerant of the views of our clients and resist the temptation to try to remake them in our image.

Social workers often point out that the most important tool they have in their work is themselves. Learning how to use oneself in the helping process is terribly important. Read and think about the section below:

THE USE OF SELF IN THE HELPING RELATIONSHIP*

1. We carry with us many values and attitudes.

   (a) we often are unaware of their existence

   (b) we seldom question their validity

   (c) we fail to recognize our emotional attachment to them

*Adapted from Naomi Brill, Helping People

2. These values and attitudes determine how we relate to different kinds of people.

   (a) are we tolerant and accepting?

   (b) are we judgmental and critical?

   (c) do we really listen to hear the other's point of view?

3. These values and attitudes determine how we relate to the society in which we live.

   (a) how do we relate to the power structure

   (b) how do we relate to subgroups

   (c) how do we see our roles

4. Each of us has our own style of life and our own collection of past experiences.

   (a) can we identify with a client and empathize easily?

   (b) does the client bring up bad memories and bad feelings?

5. We each have a set of basic beliefs about the world, people, and how things work - this might be called our philosophy of life.

   (a) this philosophy tends to determine what we think is possible and impossible, reasonable and unreasonable, and it directs us in our strategies for getting things done

Just for fun, and in the interest of learning more about yourself, try completing the sentences below. Then think about how your answers might affect your attitudes toward a particular client, or might make it more difficult to establish a positive relationship. Take this opportunity to critically re-examine some of your ideas and their sources.

I would never marry a woman who_____

_____

A good mother_____

The most important quality in a friend is_____

My parents always taught me_____

_____

One of the most important things in life is_____

_____

My greatest accomplishemnt (the most rewarding thing I have done) is_____

_____

I don't like people who_____

My greatest fear is_____

The best kind of family is one in which_____

_____

I respect people who_____

A wife who is unfaithful _____

Before I die I want to _____

The most awful thing a person can do is _____

One of my most valuable possessions is _____

THERE ARE CERTAIN PROCEDURES IN CASEWORK WHICH WILL HELP DEFINE THE PROBLEM AND SUGGEST SOLUTIONS

Because casework is a series of steps in a particular direction - helping the client feel better emotionally and function better socially - we often talk about the casework process. Process, of course, implies that providing social services is not something that is done overnight. Time is a very important element in casework and should be used wisely by the worker.

Process also implies change. We are trying to help the client or family change in a way which will make them happier and more successful. In accomplishing this we will also improve the lives of the people with whom these clients interact. But, as social service providers, counselors, and resettlement workers, we often find that people have a very hard time changing.

Because people have such complex reasons for doing what they do or feeling what they feel (see the next lesson), we often have trouble understanding their position. Sometimes how and why a client should change to make his life better seems obvious to us, yet the client resists any movement in the new direction. We must remember that long-standing habits are hard to change, that people are often afraid of substituting an unknown for a known situation, and that people's self-esteem is tied up with their attitudes and behavior. Change takes time, patience and good casework skills.

The foundation for change is the good relationship between the worker and the client: a relationship of understanding and discussion which allows

the client to explore alternatives, feelings and ideas without fear of rejection or criticism.

Change also comes about by helping the client to see the situation more clearly. A worker can offer an objective analysis of the problem and offer alternatives which the client might not see by himself. A worker can also help find ways to get things done which seem impossible to the client.

Helping the client involves a number of steps. These usually include the following steps:

1. Identify the problem ("name" or "label" it) in such a way that both the worker and client agree on the definition.

2. Determine the "solution" or goal of the helping process in such a way that both the worker and client are working together toward the same hoped-for result.

3. Analyze the problem or distressing situation together:

   (a) What is the level of the problem? Who and what is involved?

   - individual
   - family
   - micro-social (work, housing, sponsor, teacher, etc.)
   - macro-social (police, neighborhood, school system, etc.)

   (b) what are the possible sources of distress? Causes?

   - lack of information
   - lack of resources
   - emotional or mental health
   - need for advocacy, political intervention
   - intercultural misunderstanding or prejudice

4. With the client, determine which alternatives will lead to the goal desired.

   (a) provide more information, education, practice

   (b) referral

   (c) acquisition of resources

   (d) emotional support

   (e) advocacy

   (f) arbitration and/or mediation

   (g) counseling and/or psychotherapy

5. By encouraging, supporting and motivating the client, and possibly by laying a little groundwork, help the client to take the necessary steps toward the goal.

6. Because this is a process, goal priorities may change as feelings and attitudes change; thus a re-evaluation is often necessary and these steps may be repeated.

7. End the casework relationship in such a way that the client sees the experience in a positive light, has been encouraged to be more independent, and can see how he can apply this same process in the future.

Now, let's apply these steps to a real situation. Think of a case you are working with, or share one with each other for discussion. Answer the questions on the next page, and see if they don't help to clarify the tasks involved.

What exactly is the problem or distressing situation?

What does the client hope to get from your help?

Who and what is involved?

What do you see as the causes of the situation?

What can you provide that will help?

If you do provide this, will the client see the situation differently? Will his new perspective require new solutions?

What can you do to make sure the steps are carried out - to make sure the client does what the two of you have agreed upon?

How will you end this particular social service?

V HELPING REFUGEES TO ADJUST

Objectives:

(1) Review the professional tasks and responsibilities of people working in resettlement

(2) Discuss the importance of good orientation and suggest guidelines for presentation

(3) Introduce various factors which influence the ability of people to adjust easily and well

Regardless of our specific job title, we all share the important responsibility of helping the refugee or immigrant adjust successfully to life in this country.

We have already discussed the general roles we might play, considered the various steps of adjustment, and looked at the cultural influences which make our work so special. It is now time to examine specific techniques and strategies that will increase our effectiveness in helping people to adjust.

Because we want to relate these techniques to our actual roles as caseworkers, let's first think about our job as it has been defined for us. Write a job description for yourself in the space below. Think carefully now - and try to be specific.

JOB DESCRIPTION

Position:

Description of duties:

JOB DESCRIPTION (contd)

Are these the duties you thought you would have when you took the job?

Are there any duties you listed above which are particularly difficult for you to carry out? Why?

Are there any duties or responsibilities which you feel are important but your agency or supervisor disapproves of or disagrees about?

Are there any functions or tasks you do not perform but which your clients think you should do? How do you handle this?

Although we can theoretically divide most of our tasks into two basic categories - concrete services and counseling services - in actuality the two are seldom completely separate. We often talk about them separately, however, in order to clarify the skills and objectives in each area.

CONCRETE SERVICES

Every incoming refugee requires certain concrete services. These include:

being met at the airport
housing
basic foodstuffs
furniture and household goods
clothing
health needs
I-94 cards
registration at employment office, social security office, and public assistance office (if needed)
employment, job counseling and/or training
ESL classes
entering children in school
basic orientation about the workings of this country

Not all of us take care of these services, although the workers of some agencies my be responsible for seeing that they are provided, perhaps with the help of sponsors or other volunteers. Some of us have specialized roles within this list of services: employment counseling, teaching English, providing orientation, or meeting health needs.

Regardless of our specialized roles, one of the most important skills we must cultivate in this regard is referral - knowing when, to whom, and how to refer clients to other people and agencies for particular services.

Referral, under the best of conditions, is tricky business. People do not like to be sent somewhere else for help; they dislike the delay, are

irritated by the extra trouble and time, and tend to distrust the person who cannot or will not provide the requested service. Clients often interpret a referral as the worker not caring about them or being less important than another client who does receive help. It should be clear that in the case of refugees, these feelings may be particularly strong. Thus we must be careful to explain exactly why a referral is necessary or preferred, and we must be understanding and patient about possible negative feelings and reactions.

All of the concrete services on the previous list are important, but not all of them have to be done immediately. Housing, basic foodstuffs, and clothing should be ready when the refugee arrives (see list at the end of the lesson). The more a place looks like a home the better, and it is always preferable to have at least a minimum of furnishings in place. Health needs should be taken care of as soon as possible, but registration for services and classes can sometimes wait a short time. (Orientations, however, should begin immediately.)

ORIENTATION

Orientation refers to the presentation of the basic information which the refugee will need in order to function adequately in this culture. Much of orientation is done one-to-one by the worker as he provides other, more concrete services. Orientation can also be done quite effectively in groups. Regardless of how the information is presented, the content of the orientation is critical. The more we tell the refugee about this culture and its demands, the more adequately he will he prepared to deal with it; if the refugee knows what to expect, the experience of culture shock will not be so traumatic.

In planning orientation programs, whether they are one-to-one talks between the worker and client, group meetings, or a combination of both, there are several factors to keep in mind.

1. The person who provides the service must be perceived as trustworthy.

2. The information provided must be realistic and accurate so that the individual can prepare himself appropriately. If the orientation is too reassuring, the refugee will be lulled into a false sense of security. If the information sounds too frightening, the listener may become so anxious that he will not be able to react wisely or appropriately.

3. The information must include anticipated events, emotions, possible reactions, and clearly defined strategies for coping with these. The expected beneficial results of preparation and coping should be emphasized.

4. The strategies suggested must be culturally and socially acceptable (within the important reference groups of the individual, as well as for the wider society).

The following information should be included in the orientation program:

1. <u>Information necessary immediately</u>

   (a) Items in the American home: gas or electric stove, sinks and drains, disposal of garbage, refrigerator (lower and freezer sections), toilet and shower, tub (hot and cold water), poisonous substances, cleaning and maintenance methods

   This orientation often can be done best by showing rather than telling. Checking the light switches, the faucets, putting the garbage can in the proper place in front of the new arrival - these ways are preferable to "teaching down" to people already uncomfortable about their lack of knowledge.

(b) The neighborhood: nature and dangers, general location and landmarks

(c) Shopping and laundromats

(d) American money system

(e) What to do in an emergency and who to get hold of

2. Information necessary in the first few days

(a) Getting around: streets, street signs, traffic lights, public transportation. (Providing a good, easy-to-decipher map can be helpful.)

(b) The telephone: how to use it, costs and dangers of long distance bills, collect calls, etc.

(c) Utilities and rent: how, where, and when to pay it

(d) Banks, post office, currency exchanges. (It is a good idea to point out the dangers of carrying large amounts of cash.)

(e) Administrative matters: I-94, registering for social security number, Refugee Relief Act, employment office and services

(f) Police and firemen, ambulances, emergency rooms

(g) Schooling for children, ESL classes. (Some say that immediate enrollment is best, while others suggest that the refugee wait for a while, until he feels somewhat comfortable in this new culture.)

3. Information which is necessary but can wait until the refugee if ready

(a) Employment possibilities and vocational training opportunities. (These, of course, are extremely critical and yet the timing will differ with different refugees according to their individual physical and emotional states. It is usually best to refer the client to a job development/employment counseling

project for refugees, but the resettlement worker plays a crucial role by orienting the newcomer to the importance of self-sufficiency in this country and to the disadvantages of relying on public assistance.)

(b) American standards of behavior (dress, public behavior, etc.)

(c) Basic laws which differ from former culture

(d) Medical system: medical cards, innoculations, blood samples, etc.

(e) Recreational possibilities

(f) Money management in this economy

(g) Housing: social responsibility for maintenance, finding a home, renting versus buying, special housing opportunities, etc.

(h) Educational possibilities: ESL, vocational training, adult education, GED, higher education

(i) American school system for children. (Again, you might want to consider not enrolling children right away until (i) they are feeling a bit more secure and less frightened and (ii) you have had time to discuss bilingual programs versus regular classes with the parents.)

(j) Matters relating to refugee status: loans for air fares, family reunification policies, legal rights, annual reporting to post office, and so forth. (This is an opportunity to dispel a number of misconceptions as well as discuss some important problems such as secondary migration, citizenship, getting family here, etc.)

SPECIAL FACTORS WHICH AFFECT ADJUSTMENT

There are and will be many refugees who find the process of adjustment stressful and/or nearly impossible to achieve. If we are going to help these people, we need to know a little more about what makes for a successful resettlement and about some of the potential danger signs. All our clients

will inevitably struggle with some of the problems, anxieties, and uncertainties that go along with settling in a new country, but we must be alert to those who seem particularly unable to deal with the new situation.

A checklist can be helpful for pinpointing a client's potential problems and vulnerable areas. On the next page is a list of questions you may find useful to ask about each client; the more "yes" answers you have to these questions, the better the chances are that your client is making or will make a satisfactory adjustment to this country.

The list points out some of the things you may want to work on with the client - for instance, language learning, self-esteem, a job, group membership and social contacts, positive attitudes about the new culture, housing near others of his same ethnic group, standard of living, such as adequate furnishings, clothing, etc., or help in finding recreational outlets. If your client has had little exposure to other cultures, you may need to be a teacher and a mediator. If you find that old customs and values, which conflict with American ways, are making his adjustment more difficult, you will need to explain the differences, help the client find compromises, and support him in the initial emotional and intellectual disorientation.

After you have read and discussed the checklist, ask yourself:

1. Which of these areas relate specifically to your job?

2. What can you do if you get a "no" answer to these areas?

3. Are there areas which are not specifically your responsibility but in which you might be able to help? How?

Finally, discuss the case study at the end of this lesson in light of the checklist of adjustment factors.

A CHECKLIST OF FACTORS AFFECTING ADJUSTMENT

1. Has this person been physically and emotionally healthy in the past?

2. Does the cultural influence of this person's native culture encourage attitudes and behavior which is compatible to the culture here?

3. Does this person speak the language, or is he able and willing to learn?

4. Does this person belong to a group or community with the same ethnic, cultural, or intellectual leanings (for example, an ethnic community, a member of the Catholic Church, a doctor who finds a sense of comradeship with other doctors, etc.)?

5. Does this person have his family here?

6. Is this person's self-esteem relatively intact?

7. Does this person have a job, or are his chances of getting one good?

8. Does this person generally approve of and like the new culture?

9. Does this person think that the new country and Americans like and admire his old culture?

10. Is this person able to live near others who have shared the same fate?

11. Does this person have children?

12. Is this person's standard of living here better than it was in the old country, or will it be?

13. Has this person found recreational outlets and sources of enjoyment here? (Can he easily get to movies, play sports, pursue old interests?)

14. Was this move necessary for survival?

15. Was this person exposed to other cultures and knowledge about other cultures through school or contacts in his old country?

16. Does this person have adequate social contacts?

CASE STUDY

The Tran family arrived in this country several months ago. Mr. Tran was college educated, but spoke little English. His wife was very young and had a baby just over a year old when they arrived. Mr. Tran and his family seemed to be a routine resettlement case to the agency which sponsored them, and it wasn't until he took advantage of employment counseling services that anyone noticed their difficulties.

Mrs. Tran was extremely unhappy, and seemed unable to take care of the baby. Mr. Tran's outward desire to work but continual hesitancy to take a job worried the counselor. Perhaps he was afraid to leave his wife and baby alone, she wondered. She visited the family one evening, and found Mrs. Tran nervous and easily moved to tears. Mrs. Tran said she just wanted to go home to Vietnam to her mother.

Mr. Tran apparently left Vietnam for political reasons and wanted Mrs. Tran to join him. At that time they were not married, but she suspected she was pregnant and thought she should go. They were married in the camp

after a terrible boat journey, during which Mrs. Tran lost the first baby. She became pregnant again in the camps, where they waited nearly two years to come to the United States. She was terribly withdrawn in the camps, and her only comfort came from the Catholic nuns who visited occasionally. She had never been with foreigners, coming from a rural village, and recalls with horror the stories she heard about soldiers and how strange the black Americans looked to her. She was afraid to leave her apartment in the United States and admitted that her hushand did all the shopping. The baby was almost never taken out.

What factors are at work here?

What are the obvious problems?

Are there any obvious solutions?

What would you do first? Next?

What is your prediction for this family?

VI SOURCES OF HUMAN ACTION

Objectives:

(1) Explore various Eastern and Western concepts of motivation and explanations for human behavior

(2) Introduce the role of perception, the significance of past experiences and learning, and the importance of cultural socialization in behavior, cognition, and the formation of attitudes, expectations, and values

(3) Discuss various styles of human service delivery and modes of treatment in light of these concepts and congruent with the basic social service skills and knowledge discussed in this module

In the last lesson we discussed the importance of a good relationship with the client and the various steps in problem solving. In order to understand people better and become a more sensitive, effective helper, we will now explore some of the sources of human behavior, or motivation.

Before we begin, however, let's examine some of our present ideas about human motivation. List all the possible reasons you can think of for the behavior described below.

A sixty-year-old widower marries a twenty-five-year-old woman with three children.

A Hmong family in Dallas, living comfortably and rent-free in the home of their sponsor, packs up suddenly to go to Missoula, Montana.

A Vietnamese child of eight, recently arrived, vomits every morning and has to stay home from school.

Every culture has different ways of looking at human motivation. Some cultures are more deterministic than others, or deterministic in different ways: the position of the planets, one's genes, early experiences, and karma are all examples of determinants considered valid by cultural groups in different parts of the world. Below we will discuss the Western psychological view of human motivation because it is important for us to understand the views of our Western co-workers.

We cannot, as empathetic and caring helpers, establish a good rapport with a client if we cannot understand why he thinks, feels, and acts as he does. Thus, we need to know the principles of motivation and how to apply them if we are to help the client change in a positive direction. The most basic principles are:

1. <u>Human beings act in certain ways because of physical or "psysiological" needs</u>.

   (a) All people have certain basic needs, or drives, which must be met in order to survive and function normally: food, drink, rest, sex, and so on.

(b) The human body is a remarkable chemical "machine" which reacts to particular substances (or lack of them) or to certain conditions with more or less predictable responses:

Adequate nutrition is necessary for people to feel good and think clearly; the lack of certain vitamins, such as the B vitamins, can cause severe depression and nervousness as well as physical pains. Minerals are needed too; for instance the lack of zinc can cause symptoms similar to schizophrenia.

Behavior also may be severely affected by chemical substances, such as alcohol and drugs. Continued heavy use of these substances brings about physical changes and permanent damage to the body as well as temporary altered behavior.

Sleep is another requirement for normal functioning. The lack of sleep causes disorientation, nervousness, depression and disorganized thoughts. Adequate rest is very important, especially for people who may not be well nourished.

Time changes also affect behavior and thinking. Refugees who arrive from far parts of the world will find that they are usually fatigued and tired for some time; it may take several days to a week before they are functioning as usual.

Illness, and even medications used to treat them, may cause reactions in the body which in turn affect emotions, thinking, and behavior. For instance, birth control pills have been known to depress some women while thyroid pills have caused fearfulness.

(c) Certain feelings, such as terror or love, can trigger severe emotions which cause physical pain or pleasure; as a result, human beings are strongly motivated to either avoid or seek them. Grief, for example, can be accompanied by a rapid pulse, chest tightening, headaches, shock, and so forth.

2. Childhood experiences or past events affect the ways in which people respond to the present.

   (a) If we were bitten by a small, black dog when we were young, we may find ourselves still avoiding small, black dogs (this is known as generalization).

   (b) If we lost a parent when we were younger, we may continue to look for a substitute parent into our adult years.

   (c) If we always played "peace maker" in our family and were rewarded for doing so, we may now play the same role in our office or with our friends.

   (d) If we felt strong and competent as a child, that self-esteem may carry over to adult life; because we have an inner confidence, we often succeed at doing things.

3. Culture also strongly influences how we think, feel, and act.

   (a) Our culture provides our standards for good (acceptable) and bad (unacceptable) behavior, values, and attitudes.

   (b) Our culture also defines the possible and the impossible, the real and the unreal. Ghosts are unreal to most Americans; they are very real to many Southeast Asians. Talking back to a parent may be unthinkable in one culture; in another, parents expect open, frank feedback from their children.

4. Behavior is also affected by the way in which people interpret the world around them.

   Behavior is not just due to physical responses, early experiences, cultural socialization, or long-standing habits. We also behave according to the meanings we attribute to signs, words, events, and situations. If we see a sign that reads EXIT, we go out there. The meaning we attribute to the lines that make up the letters E, X, I, and T helps determine our behavior. Let's look at two illustrations of this principle:

A school teacher and a carpenter arrive in this country and are very tired. Their caseworkers take them to their respective apartments, and both men fall into bed without eating. In the morning, after a fitful night, both wake up feeling nervous and disoriented. The school teacher says to himself, "I feel apprehensive - I still must be tired and suffering from the time change. I didn't eat much yesterday and my blood sugar is probably low. I'll see if I can find something to eat." He eats, feels better, and settles down to exploring his apartment. The carpenter says to himself, "I feel very apprehensive. I wonder why. I had some strange dreams last night. It must be this apartment. Perhaps it's a bad house and there are unhappy spirits here." The carpenter, feeling afraid, sits for a long time on his bed. By noon he is feeling terrible, and he calls his caseworker and says he has to have another apartment.

Five people have the same dream - a dream of someone drowning. The first wakes up panicked, wondering who has died and worried that it must be one of his friends or relatives. The second wakes up and says, "I must be more concerned about the boat people than I thought. My worries are coming out in my dreams." The third wakes up in a cold sweat, remembering his own experiences and wonders why he is still haunted by these nightmares. He decides he ought to talk over his experiences with someone to see if other people have reacted as he has. The fourth person wakes up and decides not to go swimming that day with a friend, just in case the dream is an omen of ill fortune. The fifth person wakes up wondering about the dream and decides that his inner voice is telling him that he is drowning from overwork. He goes to the office, calls a staff meeting, and delegates some of the tasks to his staff.

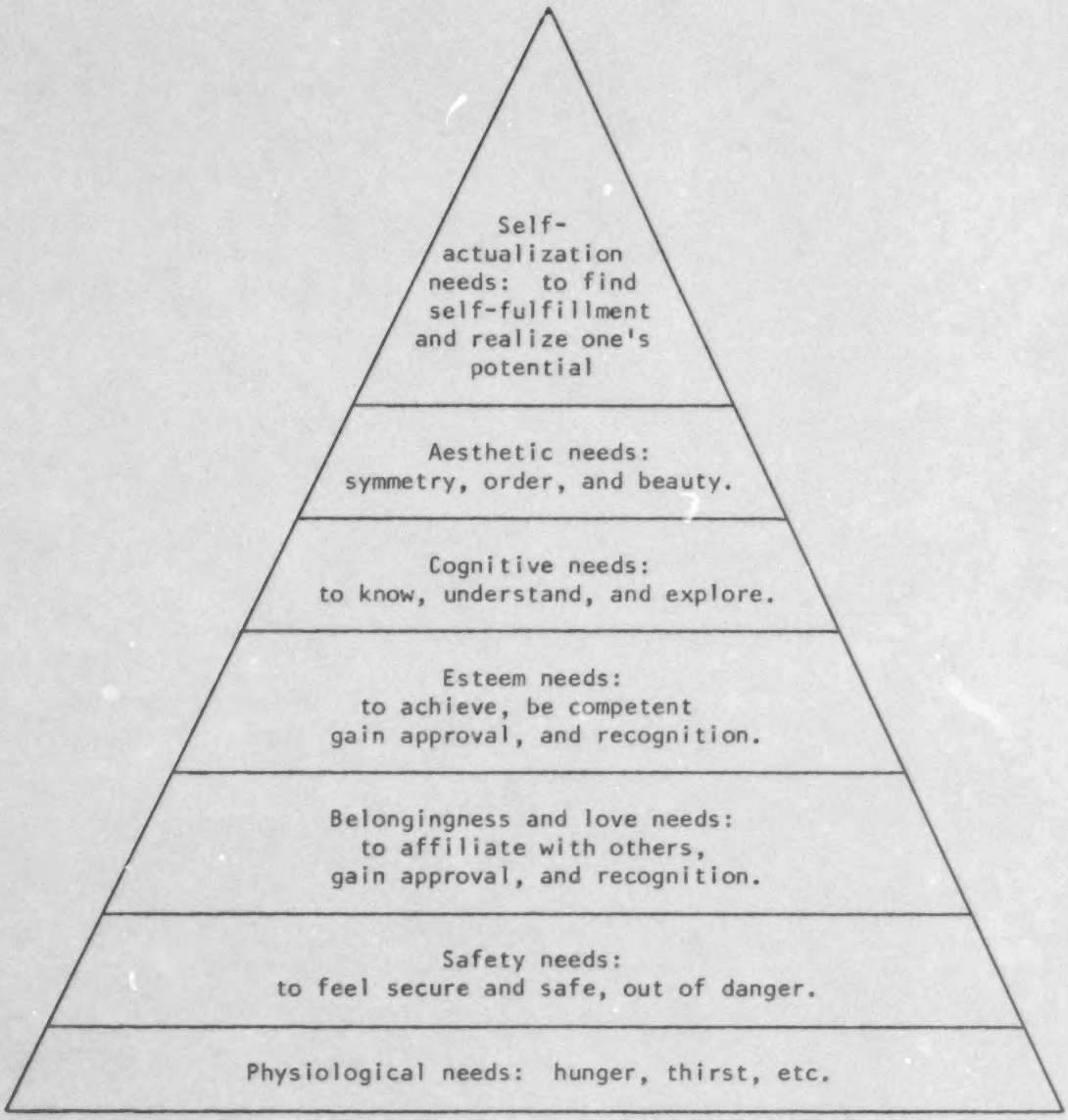
Many Western theorists, especially psychologists, have attempted to explain human behavior. Often incorporating the principles above, these people have devised theoretical systems which even predict how people would act in given circumstances. Three particularly popular - and perhaps useful - theories are described below.

SELF-ACTUALIZATION

Abraham Maslow described the concept of self-actualization, or the realization of the full potential of the human personality. He said that human beings have special, inborn needs which push them into action. The ultimate or especially human need is the need to create, have an effect, do something to confirm one's experience, or to experience a nonstriving sense of being and joy (called a peak experience). Maslow rates needs from lower to higher, indicating that the lower needs must be at least partially met before the individual can spare the energy to meet higher needs. On the next page is a diagram of his system.

Some of us question whether Maslow's linear approach is accurate. It might be more truthful to say that we often simultaneously try to fill some of the needs at every level. But regardless, these "needs" offer us insight into the desires and possible requirements of human beings. Maslow's theory should make us question any simplistic definition of "successful resettlement" or "successful adjustment." Refugees, like all human beings, need more than just food, lodging, and clothing. One of our responsibilities should be to maximize their opportunities for self-actualization.

MASLOW'S HIERARCHY OF NEEDS


Self-actualization needs: to find self-fulfillment and realize one's potential
Aesthetic needs: symmetry, order, and beauty.
Cognitive needs: to know, understand, and explore.
Esteem needs: to achieve, be competent gain approval, and recognition.
Belongingness and love needs: to affiliate with others, gain approval, and recognition.
Safety needs: to feel secure and safe, out of danger.
Physiological needs: hunger, thirst, etc.

Adapted from Hilgard, Atkinson and Atkinson, Introduction to Psychology, 1975.

BEHAVIORISM

The behaviorist perspective sees behavior in terms of stimulus and response, reward and punishment. People tend to respond to a stimulus in a manner which was or will be rewarded and will avoid responses which will be punished. In other words, we do things which are rewarding and pleasurable and avoid the unrewarding and the unpleasant.

Human beings learn, or repeat, certain behavior patterns because they were reinforced in the past. Sometimes, however, a behavior which was appropriate at one time and place is no longer appropriate in another. Also, people tend to generalize - they act the same way in similar situations without rereading the cues in order to recognize differences. Generalization sometimes leads to inappropriate actions.

PSYCHOANALYSIS

Although psychoanalysis is usually considered a method of treatment, it is more fundamentally a theory of motivation. Freud thought that all human behavior was determined by instincts or inborn drives. These drives could be broadly divided into (1) Eros, or the drive toward life and growth and (2) Thanatos, the push toward death and destruction. The most obvious examples of these drives are the sexual urges and feelings of aggression.

Freud felt that because of socialization these drives and their energies are pushed underground; each person must then express these urges in disguised ways. Human behavior often results from these hidden needs. Thus Freud emphasized that human behavior is not random or meaningless but determined.

Freud also emphasized the importance of early experiences which shape the human personality and channel the drives into secondary needs. Freud assumed that people were usually conflicted between what they wanted to do and what they had been taught, or allowed themselves, to do.

We will consider these ideas in later lessons.

Now review the three situations described in the beginning of the lesson. Can you now suggest some other reasons? Do you have a new perspective on the situation(s)?

Let's integrate the material from the lessons in this module into some "golden rules" for working people. Read and discuss these carefully and keep them in mind each time a client walks into your office or you meet someone in a helping situation.

HELPING SKILLS

1. Always begin where the client is.

   Listen carefully (don't ask too many questions) and try to perceive accurately how the client sees and feels about his situation. Listen sympathetically and let him know by nodding your head or with your eyes that you are paying attention and trying to understand. Be careful to be culturally appropriate: if your client is from a culture where men do not look straight into the eyes of an unrelated female, indicate your interest and attention in a different manner. The important thing is to figure out the client's definition of the problem and his emotional response.

2. Respect the client's feelings and confirm them.

   Do not belittle his problem, his fears, or his worries. It is both useless and harmful to tell a client that it is silly to worry or that he should not feel the way he does - he is worried and does feel the way he does, and he does not need to think he is foolish, mistaken, or wrong. Accept his feelings, sympathize, and then to on to help him.

3. Do not judge the client or evaluate him morally.

An effective helper is tolerant and accepting (but not necessarily approving). Every individual deserves respect and compassion, regardless of what they have done or are doing. The client has come for help, not a scolding or punishment.

4. Remember that very few choices or decisions are clear-cut.

Most people, because of competing values, desires, and needs, are often ambivalent about what they want or should do. Because reasons for behavior are not always what they seem, the client himself may not clearly understand his own actions. (Behavior often has unconscious or unrecognized roots; the real source of an action may lie in feelings and emotions. A client might even express considerable ambivalence about asking for help.) A good counselor stays alert to these inner conflicts, recognizing them and accepting them in the client. This will help the client to recognize and accept them too.

5. Don't be afraid to let people talk things out and express their feelings.

People often feel much better after they have talked about a problem or an experience which was difficult or frightening to them. By bringing it into the open, the client has a chance to face the problem or feeling and to try to discuss what to do about it. Sometimes the helper feels comfortable listening to the client's story, or sometimes he feels it would be better for the client to forget about it and get on with his life. But listening, even to very unpleasant things, is one of the skills and tasks of the helper; the helper must not let his own feelings, fears, or attitudes get in the way of helping the client. The fact is, people cannot forget what is bothering them. Until they solve the problem or learn to understand and accept the feelings they have, they cannot continue with their lives but instead worry much of the time.

6. Ask questions carefully.

Too many questions will confuse the client and might make it difficult to explain his real concerns. Sometimes it is best just to listen to what the client says and how he says it. Don't be afraid of silence - your client needs to think too. If you feel you must ask a question be sure that it (1) obtains information necessary for you to understand the situation at that moment, or (2) will direct the conversation away from fruitless to fruitful areas. Try to ask questions which require the client to think about the situation, rather than just reply with a "yes" or "no."

7. Keep the client's reaction to you in perspective.

As a helper, you want the client to like and trust you. This is fine, as long as you want this for the sake of an effective helping relationship; but a helper who needs people to like him can encourage too much dependency in a client or might create a relationship which the client finds difficult to end. On the other hand, sometimes a client brings past attitudes or feelings with him when he comes to you, and it seems that he dislikes or distrusts you. Maybe he has always had trouble with people telling him what to do, or maybe he has been prejudiced against your race. He transfers his old feelings and expectations onto the situation with you and assumes what happened to him in the past will happen to him again. After you have carefully reviewed your relationship with the client and are reasonably sure you have done nothing to cause the client's negative attitude, just proceed in a manner which will build trust and will help the client to change his feelings. It is always difficult to work with a client who seems to dislike us; we naturally tend to think that we have done something wrong.

VII WORKING WITH SPONSORS

Objectives:

(1) Present an overview of the role of the private sponsor in resettlement

(2) Encourage an understanding of the sponsor's point of view

(3) Discuss techniques for working effectively with sponsors

SPONSORSHIP

American private sponsors are an important resource for resettling refugees.

In some cities and states, sponsors handle the whole task of resettlement with little or no help from agency caseworkers.

In Chicago, sponsors generally work with one of the Volags (although Illinois Conference of Churches sponsors are more or less on their own after their orientation sessions).

Sponsors and social service workers often have different points of view about the role of American sponsors in the refugee resettlement effort.

1. The sponsor's perspective: the sponsors we deal with may see themselves as the primary resource for the refugee, with the Volags and other agencies providing backup services.

2. The social service worker's perspective: caseworkers and counselors may see themselves as the primary resource for the refugees, viewing the American sponsor either as a useful assistant or as an amateur who is often more trouble than he is worth.

3. The refugee's perspective: the refugee is clearly best served when all available resources, including private sponsors, countrymen, caseworkers, and counselors are working together and communicating effectively with each other.

How can we work most effectively with sponsors? To answer this question we must look more closely at the sponsor's perspective, at how the sponsor sees his role, and at what he can contribute to helping the refugee.

WHY DO SPONSORS SPONSOR?

Sponsors sponsor refugees for a variety of reasons. Motivations are always "overdetermined" meaning that we do things for several reasons which operate at once.

Each sponsor sponsors for his own unique combination of motives. It is therefore difficult to generalize about why Americans sponsor refugees.

We need to be aware of these complex motivations in order to understand the sponsors and to know what we can do to help them to help the refugees.

In some cases we might be able to help the sponsors understand their own motivations for sponsoring, and thereby help them sort out what they can realistically hope to get out of sponsorship and what they can do for the refugees.

Which of these, if any, are wrong reasons for Americans to sponsor refugees?

1. To show off what good people they are to their neighbors.

2. Because they are lonely and would like company now that their children are grown.

3. Out of a sense of guilt for what we Americans did to the Vietnamese in the war.

4. For humanitarian reasons - people need help, somebody has to help them.

5. Because their parents were once refugees from Europe who needed someone's help.

6. For religious reasons - the Bible teaches us to help others.

7. To get some free household help, someone to clean up a bit around the house.

8. Because sponsoring a refugee is educational for the whole family, a chance to learn about another culture.

9. Because we have an obligation to our Southeast Asian allies we let down in 1975.

10. To get someone to help pay for utility bills or perhaps even help out a little with the rent.

11. To convert the refugees to Christianity.

12. To work in their family business.

13. Because their minister or some other community leader asked them to.

WHY SPONSOR REFUGEES?

As mentioned earlier, sponsors sponsor for a variety of reasons. There are of course some wrong reasons to sponsor. There are other reasons which are not necessarily wrong but may be somewhat selfish (loneliness, a desire to show off). These motivations are reasonable as long as they don't become the primary or only cause for sponsoring. If you honestly consider why you have decided to sponsor, your awareness of your motivations can help you deal with them and thereby help you become a more effective sponsor.

WHY DO WE WANT SPONSORS? WHAT DO SPONSORS HAVE TO OFFER TO THE RESETTLEMENT EFFORT?

Sponsors can potentially provide social services for the refugee, thereby freeing agency staff time and sometimes money needed for other refugees.

Trained social service workers' time is very valuable. Good, well-oriented sponsors can handle many tasks sometimes as well or even better than the professional staff, thereby allowing the staff to focus on those services they alone can provide.

Sponsors are usually Americans, and therefore they:

(a) know America well, and can introduce the refugee to their country.

(b) can welcome the refugee to their new country. It can be psychologically very significant for the refugee to have an American meet him at the airport, and voluntarily give time and sometimes money to make the refugee feel welcome, to feel that Americans are happy he is here.

(c) can provide useful public relations services. Americans who sponsor are often leaders in their communities, people who can spread the word to other Americans about the plight of the refugees and how Americans can help out. The refugees as nonvoters and newcomers have little political clout, and thus the sponsor can be an important political ally, someone with clout and know-how needed to get things done in America.

WHAT TASKS CAN SPONSORS DO FOR THE REFUGEES? (see following page)

1. It is essential that sponsors, caseworkers, and other social service providers work together to help the refugees. This means that we must communicate, educate, negotiate, and sometimes defer to the sponsor who will have his own ideas about how to help the refugee.

2. Sponsors are volunteers, not our employees. They shouldn't be ordered to do things, but rather encouraged to participate actively in deciding what should be done.

3. Workers and caseworkers should be very clear about who will do what for the refugee. Sponsors can only help us and the refugees if they understand what needs to be done, and are instructed on how to do it.

4. You, as social service workers, must make difficult decisions about what tasks to give to the sponsors. Often it may seem easier to do something yourself than to explain it to a sponsor who you may fear will "mess things up." You must decide in these situations what will be best for the client and for your other clients. You must balance decisions about how to best use your time, with consideration for the feelings and desires of the sponsor, who is, in a sense, a client of ours also.

WHAT CAN WE DO FOR SPONSORS?

Sponsors can be effective members of a social service team if:

they are educated, trained, oriented to their job

they are encouraged, and praised, and made to feel good about what they are doing

they are treated not as inferiors or as assistants but as team members whose advice and opinions are to be valued

These tasks can be accomplished by:

giving sponsors formal and/or informal orientation

answering sponsors' questions before and after the refugees arrival. It takes a long time for the sponsors (or anyone else) to understand the

complicated system of social services available to refugees. This means we must be patient with sponsors, and continually go over things. Sponsors, naturally, will be anxious and nervous about making mistakes. Answering the same questions repeatedly may seem like a waste of your time, but it serves a valuable, reassuring function for the sponsor. If you listen carefully to his questions, you will be able to perceive and thus respond to his real concerns, which are often hidden by petty details.

establishing communication patterns. This means letting the sponsor know how to reach you, or your supervisor or co-workers in case you are out, and checking in periodically with the sponsor.

including the sponsor in making plans. Ask the sponsor what he thinks, and discuss your thoughts with him.

clarifying in advance who will do what, where the refugee will stay, how long he is welcome to stay with the sponsor, etc.

giving sponsors frequent encouragement - complimenting them when they do a good job, and thanking them for their effort (they don't get paid like we do, and they aren't helping their own people like many of the workers are, so they may need or like even more encouragement than the rest of us).

SPONSORSHIP AND INTERCULTURAL RELATIONS

Any time people of different cultures interact, such as American sponsors and Southeast Asian clients, there are problems which may arise due to their different values, expectations, beliefs, and ways of perceiving, thinking, and communicating. Let's look briefly at some of the kinds of problems that might arise between sponsors and refugees, and between sponsors and caseworkers.

1. Problems between sponsors and refugees

The sponsor and the refugee may each have expectations about the

other which are unrealistic. The sponsor, for instance, may be expecting (and perhaps wanting) the refugee to be helpless, innocent, unquestioning, etc. One sponsor said, "I was expecting orphans, but the refugees I sponsored turned out to be more sophisticated than I am!" Similarily, the refugees may have misconceptions about Americans, like believing that all Americans are rich and that their sponsor will be able to give them a car, etc.

To overcome some of these problems we must work with both the sponsor and the refugees and try to help each see the other more realistically. We must help the sponsor to understand who the refugees are and how they feel, and help the refugee understand what the sponsor's role is in resettlement. The refugee must be helped to understand that the sponsor is a volunteer, not a paid government employee, and that the sponsor is giving things out of his generosity. For example, the refugee should be encouraged to accept gifts graciously. On the other hand, the sponsor may need to be helped to understand that the refugee is not a child but rather an adult who should be given the chance to make his own choices about his life.

The caseworker can also help out by educating both the sponsor and the refugee about each other's culture, to help them understand and appreciate each other's values, customs, etc. A rural refugee might need to be instructed about how to live in a Western house. The sponsor might need advice on what foods to serve, etc.

The caseworker can also facilitate the interactions by anticipating problems and clarifying things in advance. He can make sure each side understands what is expected of them, and what will happen.

2. Problems between sponsors and caseworkers

We all have a temptation to run other people's lives. While we believe we know what's best for the refugee, the sponsor might have very different ideas. Thus issues like how soon the refugee should go to work, whether he should receive special federal assistance, where the refugee should live (city or suburbs), the value of vocational training, and other issues often are controversial and create tension between the worker and the sponsor.

We must remember that we and the sponsor have the same goal: to help the refugee. We should listen to them - they might even be right! We must avoid pulling the refugee in two directions and instead struggle to work things out with sponsors. Both sides must remember that the refugee should have the final say about his life, not the sponsor or caseworker or counselor.

VIII AN OVERVIEW OF LEGAL ISSUES AFFECTING REFUGEES

by Larry Atkison*

Objectives:

(1) Present workers with a basic understanding of housing, marriage, and public aid law

(2) Review the role of the attorney in the United States

(3) Discuss the worker's role in advising clients involved in criminal cases

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HOUSING LAW

Housing law is a complex area which cannot be summarized in a short article. Some generalizations, however, may be made.

1. A lease is a contract between the owner and the renter. Basic questions that arise can often be answered by closely reading the lease. Leases are usually written by the owner and are favorable to his rights. A lease is a binding contract which can be enforced in a court of law.

2. A renter cannot be forcibly removed (evicted) from his apartment without a court proceeding resulting in a court order of eviction. A landlord may not simply order a renter out or remove the renter's possessions. This is true whether or not there is a lease. A renter should appear in court if he receives notice of a court date. Otherwise, he risks losing any rights he may have.

3. A security deposit protects the owner against damage to the property and nonpayment of rent. Many owners attempt to keep the security deposit even when there is no damage and the rent has been paid in full. Unfortunately, this situation may require a lawyer's help. There are legal remedies against owners who wrongfully withhold security deposits.

4. An attorney's assistance is crucial when purchasing or selling real estate. Do not sign a contract until your attorney has reviewed it. A reputable real estate broker is also important, but it should be remembered that in the conventional transaction, the broker is working for the seller's interests, not the buyer's. All matters in the contract are negotiable: price, date of possession, personal property, and financing arrangements.

THE ROLE OF THE ATTORNEY

It is important for the caseworker to understand where his job ends and the job of the attorney begins. It is also important to realize that the function of an attorney in the United States may not have an exact parallel in the refugee's native country. To tell a client that he "needs an attorney" may have little or no meaning if the client does not understand the function of the attorney.

An attorney is a representative who has specialized knowledge in such areas as immigration, personal injury, criminal law, business, real estate, and divorce. Any person can be their own representative (attorney) in the courts or before government agencies. Very few people, however, possess the specialized knowledge to understand their rights and duties under our complex system of laws. Very few, if any, attorneys would claim expertise in all of the areas of law mentioned above. It has been proven many times that "he who has himself for an attorney has a fool for a client."

It is important that the client understand that, in a sense, the attorney is the employee of the client. The client has a great deal to say about the position taken and the methods employed to bring about the desired result. Communication between the client and the attorney is essential; these communications are even protected by the "attorney-client privilege" which prohibits confidential communications from being revealed to others, even the courts. In this manner, the client may talk freely about the facts without fear that they will be used against him.

The client should trust his attorney. If the client believes that the attorney has breached this trust by not working in the client's best interests, the client should change attorneys. Also, it is the client's duty to ask questions of the lawyer when things are not clear. Let the attorney know when a term or procedure needs explaining. Otherwise, he will assume that you understand.

MARRIAGE AND DIVORCE LAW

Both marriage and divorce (dissolution of marriage) are governed by individual state statutes. There is a slightly different law in practically every state. These statutes are relatively understandable, and the best method of answering general questions is to read the proper statute. However, the field of matrimonial law is complex and still developing.

Certain marriages are prohibited or "void" by statute. These marriages are those between first cousins or closer relatives, bigamous marriages (one person is still married to another), common-law marriages, marriages in Illinois simply to avoid the law of the state of actual residence, and marriages outside of the resident state of Illinois to avoid Illinois law.

Other marriages are not prohibited but can be annulled or declared invalid (voidable) under certain circumstances. Those circumstances include marriages where one or both parties lack mental capacity (insanity, etc.), where one or both parties were coerced or fraudulently induced into the marriage, and where one or both parties were underage (under 18 without parental consent, but no younger than 16 even with parental consent).

Illinois is still a "fault" divorce state. A party must allege and prove that without cause or provocation, the other partner is guilty of one or more of the following:

Natural impotency
Bigamy
Adultery
Desertion for 1 year
Habitual drunkenness
Habitual drug addiction
Extreme and repeated mental cruelty
Extreme and repeated physical cruelty
Conviction of a felony
Infection of the other with venereal disease
Attempted murder of the spouse

The subjects of maintenance (alimony), child support, custody, visitation, and division of property are all important aspects of a divorce. Every divorce is somewhat different, and it is difficult to generalize about how each of these will be determined in a final judgment of dissolution. An attorney should be consulted, given the relevant facts, and asked for an opinion on those facts. One attorney cannot represent both husband and wife in a divorce proceeding. Both partners need representation, especially when children, money payments, or division of property is involved.

PUBLIC AID LAW

Public aid is controlled by literally thousands of federal, state, and local regulations. Certain basic rights must be understood so that the client may have access to the health and welfare services which public aid is designed to provide. These rights are important to remember:

1. <u>The right to file an application</u>

   There have been a few instances where sponsors have told a refugee that he could not file an application for public aid and that he must find a job. This is not true if the refugee meets the criteria for eligibility. The right to file is personal to the refugee and he has the right to file it on the day he goes into public aid. No appointment is necessary.

2. <u>The right to a decision on the application</u>

   The applicant is entitled to a written decision within 30 days of application. The decision should either state the amount of the grant or the reason for denial.

3. The right to written notice of denial or cancellation

If the applicant is denied, the denial must be written. If an approval grant is cancelled or reduced afterwards, there is a right to notice of cancellation or reduction at least 10 days before the action is taken.

4. The right to appeal

If there is a disagreement on the denial reduction, or cancellation of public aid, there is a right to appeal the decision. If an appeal is filed within 10 days of notice to reduce or cancel the assistance, public aid must maintain the assistance at the then current level until a hearing occurs on the appeal. After 10 days, the action will be taken if no appeal is filed, but there is still a right to file an appeal for 50 additional days. 60 days after notice, the right to appeal is lost.

5. The right to medical assistance and food stamps

Even if a grant is correctly cancelled or denied, the applicant may still be eligible for food stamps and/or medical care. The request and application for these programs should be made if the family believes it is still in need.

ADVISING THE CLIENT WITH A CRIMINAL CHARGE

Caseworkers are often contacted in the event that a client has had a criminal charge placed against him. In the most urgent situation, the client is actually calling from jail waiting for bond to be set. If the client is in custody, the caseworker should not ask facts from the client over the phone. However, the client should be advised as follows:

1. Say nothing about the facts of the case until advised to do so by the client's attorney. Be polite, but be firm.

2. Do not discuss the case with cell-mates, friends, relatives, or even caseworkers.

3. Do not sign any documents other than a "bond slip" upon release.

4. Politely refuse attempts at "line-ups" or visiting the "scene of the crime" without an attorney.

5. Report immediately any physical abuse by police or other inmates to your attorney.

The caseworker should, after advising the client, do the following:

1. Arrange for legal counsel immediately for the client: this may be a public defender or a private attorney.

2. Find out where the client is being held, how much his bond is set at, and where he is to appear in court.

3. If possible, arrange for bond to be paid so that the client can get out of jail. This may require contacting friends and relatives of the client to collect the cash necessary; e.g., in Chicago, Illinois, a person will be released by posting 10% of the actual bond: $100 for a $1000 bond.

4. Be available to the attorney as a translator and give moral support to the client, if necessary.

5. Do not allow the client to remain in jail any longer than necessary. Physical abuse is possible.

Remember: The caseworker can provide important services for the client in this situation; but do not play lawyer at this time. More harm may be done than good.